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THE DEVASTATING CHRIST.

William Norris Burr.

I saw One marshaling a mighty host
  Of followers, and going forth with sword
    And torch to smite and burn in battle, stirred
With purpose to destroy, at awful cost,
  Yet lighted as the face of one who heard,
    Responsive, some fine soul-song, or a word
Out from the very heart of heaven tossed.

Where'er He went He left the ruin-sign—
  Ashes, razed citadels, and trampled fields,
    And smoke-drift creeping o'er a stricken land.
But mid the ashes blossomed flowers divine,
  And things eternal, such as heaven yields,
    Came forth to bless the world on every hand.

La Canada, Cal.

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W. W. FERRIER ..... **Editor**

2716 Hillegass Ave., Berkeley

LOS ANGELES AND THE SALOONS.

The determination of some of the temperance leaders to bring the liquor traffic question to a vote of the people of Los Angeles at the December election is one which did not meet with approval without exception. There were those who did not look at it as an opportune time, but now that several thousand more signatures to the petition have been secured than were required and the question is to be put before the people there is a general disposition to unite heartily in the movement.

It ought to succeed. The movement to banish the saloons from Los Angeles ought to have the support of the women of that city who are to vote then for the first time. What a grand object lesson it would be to the people of the nation if the women of Los Angeles were to cast a vote so overwhelmingly against the saloon that it would be made evident that the ballot in the hands of women means a moral advance! It is to be hoped that the old cry that to banish the saloons will be to hurt business will fall on unlistening ears so far as the women are concerned. It is a fallacious cry, but it accomplishes often the purpose for which it is intended. In 1886 the present writer was in Spokane, Wash., when the people of that city where voting, under the territorial local option law, on the saloon question. Cheney, about twenty miles distant, the Northern Pacific railroad town, was Spokane's rival at that time. The cry was that to vote the saloons out of Spokane when they were not to be voted out of Cheney would drive the trade of the surrounding country to the latter and so build it up in connection with other advantages as to make it the future metropolis of Eastern Washington. Several members of the local Woman's Christian Temperance Union heeded the cry and voted to keep the saloons in Spokane We are wondering whether any such charge as this will have to be made against any of the good women of Los Angeles. If so, more excuse could be found for the women of Spokane of twenty-five years ago than for the women of Los Angeles of today. Several Southern California cities of considerable size have long had the saloon prohibited and business interests have not suffered thereby. Los Angeles voters know or ought to know this. Indeed there is in the contrast of two little cities not far from Los Angeles a flaming argument for prohibition. Long Beach, without saloons, has far out-distanced Santa Monica with them. The cry was, prohibition will kill Long Beach. Instead, it drew a fine class of people there in large numbers; and today the city by the sea that is without the saloons has four or five times the population that her near-by neighbor has

Away with the nonsense that to vote out the saloons is to do detriment to business, to retard growth and prosperity! But suppose this contention were granted, what then? Isn't there something other than business to be considered? What about those words of the olden time, "Seek ye first the kingdom of God and its righteousness?"

Oh, women of Los Angeles, wide open today is your door of opportunity!

Vote out the saloons from your sunny city and much will be added unto you!

CONCERNING MORMONISM.

We are in receipt of letter from one of our pastors in Washington, in which he says: "I am surprised that any Christian minister should stand up for Mormonism, as it seems the Rev. Fred Young does, according to an item in The Pacific in the issue of September the 20th. I do not like to have the subject untouched by comment or information. I wish you would have some contribution on the subject."

Attention is called by the writer of the letter to the series of articles in Everybody's Magazine, written by Frank J. Cannon, formerly a Mormon, as throwing light on "a very dark subject." Our correspondent goes on to remark that he once stopped in Salt Lake City a day and got "chummy" with a devotee of the Mormon faith, whose disclosures of belief led him to think that Mormonism "has more evil spirits in its make-up than most people are aware of."

All of which we are glad to note, and to give a little comment on the article by the Utah minister, from which quotation was made without either commendation or condemnation.

About all that we have space for at this time is the statement that Mr. Fisher's article, which was published in The Outlook, has been the subject of severe criticism by some of his Methodist brethren and he has been challenged to bring forth evidence or back down from his sanguine views of Mormonism.

Zion's Herald, one of the leading papers in Methodism, objects to his use of the word "evangelical" to describe the Mormon Church, an ecclesiasticism which accepts the Book of Mormon as the word of God and in some respects superior to the Bible; which teaches that God has a body of flesh and bones as tangible as man's; and that Jehovah justified the patriarchs—"teaching the principle and doctrine of having many wives and concubines."

The Outlook, it may be remarked, was of opinion that Mr. Fisher took too rosy a view of Mormonism, but agreed with him that "What Utah needs today is not bitterness, but brotherhood." While The Outlook did not share Mr. Fisher's opinion that "polygamy was not sensual and was infinitely better than tandem polygamy in the East," it does take the position that today "the peril from the country from plural divorces is much greater than the peril

from plural marriages"—that polygamy if not actually dead is at least moribund.

We spent a day in Salt Lake City recently and while there asked an attache of the Tabernacle what was the position now as to polygamy. The reply in substance was that it was believed in as having been divinely revealed to Mormon prophets, but was not practiced for the reason that the laws of the land forbade it. With such a belief prevalent it is easy of course to conclude that there is foundation for the claim from different sources that in secret polygamous marriages still go on, and that not a few Mormons cherish the hope that in some manner a way will yet be opened up for that people to observe them without hindrance. Mormonism, evidently, will need careful watching a long time yet. But notwithstanding this dire matter of polygamy, and many errors of belief, it must be granted that there are many Mormons of fine character, and that in more brotherhood and less bitterness lies the cure.

PACIFIC COAST NOTES.

The First Presbyterian Church of Oakland has provided for a $20,000 pipe organ in its new house of worship, with a harp attached.

Superintendent Matthews, of the Congregational Sunday-school and Publishing Society, for Washington, says that opportunities for extension and the organization of new schools in that state far overreach the ability to seize them. One of the field workers, the Rev. Mr. Pendleton, made recently a four hundred mile horseback trip through Okanogan and Chelan counties.

A San Francisco correspondent of the Oregonian, writing concerning the adoption of the amendment providing for the initiative and referendum says: "The saloonmen are the ones who are fearing the worst, and probably with good cause. They know that the women, as a body, have not much use for the liquor game and they are doubtful what will happen when the question is brought up for a popular vote."

A Washington pastor writes: "I happened to be on a Columbia River steamer when I read your most excellent article anent questionable methods of raising money for the church. When I came to the bull fight, I laughed aloud, and a traveling man who evidently did not think of me as a clergyman, asked why I laughed. When I told him, he said: 'Just like them! What these religious people wouldn't do for money would scare the devil.' It seemed to me that the remark was a fair illustration of the pertinence of your article.

The Rev. Jonathan Edwards of Sprague, Washington, has had printed on an attractive little folder, announcing to the community the services in the Congregational Church, a "One Minute Sermon on Church Going." Starting with a text taken from the 10th chapter of Hebrews, it reads: "Church going is a means of grace, and divinely appointed. It is helpful and restful. A fine investment of your time. It develops the best powers of the man. But how easily neglected. Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. Then we reach for an excuse. We shall find a plenty except good ones. Most excuses analyzed mean simply, 'I don't wish to.' If you will attend church regularly one quarter, you will want to go. Try the remedy. Begin next Sunday if you have not already begun. We shall look for you."

"Congregational Seattle," the quarterly published by The Church Extension Society of Seattle, in a comment on the work of Superintendent Scudder during the last decade, says: "It is a splendid service he has rendered the churches of the state, and he has received splendid support from pastors and laymen. More and more are we convinced that former Superintendent Douglas, of Iowa, was right when in his inimitable way not long ago he declared that now since he (Douglas) had resigned Washington had the best superintendent in the Union." Concerning the choice of the Washington Conference for moderator, the Rev. Dr. R. C. Brooks of Walla, the remark is: "No better man could be found in the state for this office. If Washington carries out the 'Ohio plan' it will exalt the moderatorship, making it for the state what the national moderatorship is for the nation." These two brethren, serving so grandly in our Pacific Northwest, were the gift of California to Washington. Their going thither has been one of the things serving to bind California and Washington more closely together, and tending to show that Pacific Coast Congregationalism may with all wisdom look frequently within her own territory for men for the most responsible positions. We are not sufficient unto ourselves, but we are just as sufficient unto ourselves as any other section of Congregationalism is unto itself.

An item from San Jose, in the church news columns of The Pacific this week, expresses the sorrow of many hearts over the resignation of the Rev. Dr. W. T. Patchell, who has for the last eight years led the people of the First Congregational Church in spiritual ways and has exerted a wide influence for good throughout the Santa Clara Valley. Dr. Patchell's life during all these years has entered so vitally and so enrichingly into all California Congregationalism that there will be great and wide-spread regret at his contemplated departure from the state. In many lives here on the Coast his life will go on while in other fields he gives himself again in leading others to catch that vision of the Master which has long been his and which has made him so serviceable as a spiritual teacher and withal a man among men. In the forefront of what Dr. Patchell has accomplished in California we would place the impress which he has put on young men and young women—among them the students at Stanford, to whom on frequent occasions it was his to present the life and teachings of Jesus in such a manner as to leave ineffacably the thought that here was a character worth having, a life worth living.

The California Christian Advocate comments on the "Church Centers," which are found in some Eastern towns and cities—the church buildings being grouped about small parks in the center of the cities, and remarks in that connection: "A great church center could at one time have been easily formed at Union Square, San Francisco. Calvary Presbyterian Church was on one corner, Trinity Episcopal on another, First Congregational not a block away. Into this group Central Methodist Church could have come. Union Square with these great churches facing it would have been a center of power which would have shaken San Francisco. Los Angeles could have had such a center around the City Park. First Congregational Church was on one corner, the First Methodist Episcopal Church was on an-

other, the First Baptist, the Trinity Church, South, the First Presbyterian, were all in the neighborhood of this park and all had sufficient property to have relocated on this beautiful park. With a dozen churches in the heart of Los Angeles the power of the churches could not be estimated. The music, the sermons, the lofty sentiments, the expression of unity would have made a powerful church center."

A LETTER AND ITS ANSWER.

To the Editor of The Pacific.

Dear Sir:—Your comment in a recent issue of The Pacific on Prof. Bade's address, that it was quite plain therefrom that the leaders of the Old Testament often put into the mouth of God their defective moral views, is highly suggestive. The adoption of this theory, however, at once raises the question: What "thus saith Jehovah" of the Bible are we to accept? By what criterion shall we decide?

The only possible answer which occurs to me, unless following the French revolutionists, we are to set up human reason as supreme, is conformity or lack of conformity to the teachings of Jesus. But this is far from satisfactory. The learned professors themselves are not in agreement as to what he actually did teach. Even if they were in accord and it was clear that a certain "thus saith Jehovah" was in harmony with what He taught, it would by no means follow that the writer had any direct revelation from God. Surely the priests and prophets of olden time, as Godly men and women to-day, would often make declarations that bespoke the divine mind and that without any special revelation whatsoever.

Moreover, these same teachers tell us that even Jesus Himself was the child of His time, that He said so Himself, that He was developed, that He erred, especially in His hot childish faith, and not a few there be who hold that even His nature was not actually free from evil. Of what value then becomes a "thus saith Jehovah". The eminent Chicago professor, if this view is to prevail, was correct when he said that each of us makes our own good.

It is providential that the gift of salvation is without money and without price; that God has revealed Himself to babes and sucklings; that it is not necessary to spend a long period of years in the study or in the class-room to acquire spiritual wisdom; and that "if any man willeth to do His will, he shall know the teaching, whether it is of God or whether I speak for myself."

A much beloved pastor, now gone home, was wont to reiterate: The realm of the Holy Spirit is the realm of revelation and not realm of speculation. If so, need we be surprised at the dearth of conversion and the lack of spiritual life which constitutes the great problem of the church to-day, and the heroic efforts which are now being made in certain quarters to "take Christianity out of cold storage"?

Silas Mack, Pacific Grove, Cal.

The foregoing was handed to Professor Bade and a reply was requested from him. He very kindly consented to thus favor us, and what he has written follows.—Editor

The Reply.

That writers of the Old Testament "often put into the mouth of God their defective moral views" is not a "theory" but a fact In another article in this number I have given instances. Jesus and the great teachers of the church since the third century recognized the fact. For often the higher morality of one "thus saith the Lord" contradicts and abrogates another. Thus Hosea 1:4 rightly contradicts II Kings 10:30. When Jesus made his famous statement in Mark 7:15, he left no room to suppose that the old Semitic food taboos of Deut. 14 and Lev. 11 (some of them practiced in Egypt and Babylonia long before the time of Moses) were given on divine authority, though the Mosaic law claims them to have been so given.

How then are we to know what "Thus saith the Lord" to accept? By the test of reason and experience, illumined by the teaching of our Lord. One may share Mr. Mack's regret that there is no external criterion, but nevertheless feel absolutely convinced that there is none—unless one chooses to go the way of Roman Catholicism. Reason and experience constitute an inner criterion. They are inseparable, for reason must interpret experience.

Jeremiah knew no way of detecting false prophets except by the content of their message and their moral character. He used his reason and his moral experience. Paul advises his converts to prove all things that lay claim to religious value and hold fast that which is **kalon**—a word which combines within itself the meanings of genuine, good, beautiful and true. He also knows no test except that of reason and experience. Jesus has furnished the finest examples of the application of this test both to the Old Testament and to the religious beliefs of his time. John 7:17, quoted by the writer, lets personal religious experience give the final decision where intellectual assurance is difficult. But the two are expressly combined also in this passage. I, therefore, deprecate as un-Biblical any disposition to make them appear antagonistic. The greatest dangers of the church at the present time arise not from Biblical scholarship, but from the instruction of ill-informed literalists, as any one knows who has had to do with college students. George Adam Smith very properly says: "Those who have been led into unbelief by modern criticism are not for one moment to be compared in number with those who have fallen from faith over the edge of the opposite extreme." (Modern Criticism and the Preaching of the Old Testament, p. 25).

If the test of Christ's teaching is applied to the Old Testament, even that must be done subject to interpretation, which comes through human reason, as Mr. Mack correctly observes. But he does not seem to distinguish between differences of judgment that affect the moral guidance of life, and those which do not. There are striking differences even in the reports of the Gospel writers about the sayings and actions of Jesus; how then can we expect Christian scholars to be in entire agreement? But there are differences and differences. So far as I am aware there is practical unanimity among scholars of Protestant and Roman Catholic denominations about the validity and finality of the fundamental precepts (Sermon on the Mount, Golden Rule, Lord's Prayer, etc.) which Jesus laid down for the moral guidance of life. I have wide acquaintance with Christian scholars and their work, both in this country and abroad, but do not know a single one who holds or teaches that Jesus "was not actually free from evil." I wonder whether the charge that there are "not a few" such, which reflects seriously upon the Christian scholarship of our time, should be made without citing specific instances.

William Frederic Bade.

The bearing and the training of a child
Is woman's wisdom. —Tennyson.

Zeal and duty are not slow;
But on Occasion's forelock watch and wait. —Milton.

'TAKE TIME TO BE HOLY!"

W. N. Burr.

During a recent vacation I was asked many times, "What is your membership?" "How many members have you in your church?" One day I found this bee buzzing in my brain: "Why does not some one ask about spiritual conditions in the church, the proportion of our members who are interested in the prayer-meetings, for example?" Apparently, no one was thinking of the heart of the matter—estimates were made on the numerical rather than the spiritual basis.

Homeward bound from the vacation I attended the Annual Meeting of the Los Angeles District Association, at Claremont. There I found the brethren discussing "Conversion," and I found, too, that there is in our churches a greater appreciation of spiritual values than sometimes appears in these days. Underneath the surface-life of the accountant runs a vigorous heart-life.

Said an earnest-hearted man to me not long ago: "Have Congregationalists forgotten 'Conversion?' "

"My dear man," I replied, "you are a Congregationalist from head to foot, as was your father before you, and it is evident that you have not forgotten 'Conversion.' "

"But the dear old denomination, whither is it drifting?" he said, anxiously.

Could he have attended the Claremont meeting his mind would have been at rest for two days, at least. From first to last the theme was 'conversion." Dr. James M. Campbell, of Sierra Madre, led us to fine feeding-ground in a sermon based upon a passage of Scripture chosen as a motto rather than a text: 'Thou shalt be turned into another man," I Samuel 10:6.

"Religion can turn a man into another man," said he. "In the Old Testament this distinctive mark of a Divine religion is to be traced. 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' 'I will put a new spirit within you.' In the New Testament it is even more clear: 'And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' You are not now what you once were. And to make men over our religion seeks regeneration, not mere improvement. In the New Testament conversion is explained as a vital rather than a mechanical change. It has its beginning in a new birth. Much is said of 'the old man' and 'the new man.' Tennyson had a sense of it when he wrote:

'O for a man to arise in me,
That the man that I am may cease to be,'

This new life is the life of Christ in the soul of man. Without this life man is morally and spiritually dead. It does not spring up spontaneously, but must be implanted. No one is converted until Christ is his life, 'You hath he quickened.' 'I am come that they might have life, and that they might have it more abundantly.' A weed touched by Mohammed's garment became a beautiful geranium, according to an Eastern legend. So a life touched by Christ is changed—the man is turned into another man.

"A man at a mission exclaimed: 'I know when my conversion took place, for I was there when it happened.' 'We know,' wrote the apostle John, 'that we have passed from death unto life, because we love the brethren.' And said the Master: 'Except ye be converted, and become as little children, ye cannot enter the kingdom of heaven.' The distinction between once-born men and twice-born men will hold. From the new man, the converted man, the man turned into another man, will come the new social order."

The next day we had other 'conversion' feasts, among them an excellent paper on "Why are there not more conversions in our churches?" I suppose more than one answer might be given to that query. It may be that some churches report no conversions, because "conversion" is not thought of from one year's end to another. We are so busy with the head in these days that we neglect the heart—some of us; so infatuated with new "methods" that we see but dimly the **mission** of the method; so eager to outwit Christian Science that we devote ourselves to "Health Talks," and the care of the body, and hear not the cry of the soul; so puzzled over two Isaiah's that we have lost sight of Isaiah 1:18; so full of the spirit of "brotherhood" that we are but vaguely conscious of the presence in the world of that Spirit of whom the Master said, "When He is come He will convince the world of sin, and of righteousness, and of judgment." Some of us, some of us, perhaps. But evidently not all of us, to judge by the note sounded at the Claremont Association.

As the meeting drew towards its close, I found tumbling about in my mind this thought: Perhaps one reason we have no more conversions in our churches may be found in the fact that we haven't time for them. We have certainly come to a day when church people haven't time to stay through to the end of their ecclesiastical gatherings—almost everybody **must** be taking the train that goes a few hours before the close of the meeting. If a poor sinner were to stray into one of these meetings at the latter end, seeking an uplift of soul, he would find poor pickings, usually. Everybody who has not already gone trainward is getting ready to go—everybody but the Moderator and the last speaker. There seems to be always in our lives "something else" somewhere that is drawing us from the matter at hand. Even though the "something else" should once in a while be an effort to "convert a soul from the error of his ways," by the time we had reached the man in darkness "something else" would be pulling at our sleeves, and away we would go. We do not take time to be holy ourselves, so how can we influence others to enter the kingdom that is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost?

And yet, the kingdom grows. It seems to be easier for us to talk of numerical conditions than of spiritual conditions; sometimes "conversion" seems to have been relegated to the attic with the chest that contains great-grandmother's wedding-dress; we are also so eager to be doing "ye next thinge" that we leave the thing in hand only half-done—and yet, the kingdom grows. Surely it is a kingdom that was not born to die. But what wonderful growth we **would** be seeing if we only **would** take time to be holy!

La Canada, California.

Be wise with speed;
A fool at forty is a fool indeed. —Young

Who builds a church to God and not to fame.
Will never mark the marble with his name. —Pope.

He that is drunken
Is outlawed by himself; all kind of ill
Did with his liquor slide into his veins. —Herbert.

BEFORE AMOS OF TEKOA: A WORD IN EXPLANATION.

William Frederic Bade.

It always grieves me when I become aware that I have not convinced Dr. Pond. His sweet reasonableness, his mature wisdom and rich Christian experience, and his evident possession of that scholarship which he so modestly disclaims, make him a man whose approval and co-operation are more than worth winning. It seems apparent on reading his article that the assumed difference of views between us is due, in good part, to a misunderstanding of some things I said in my addresses. Since one cannot in the brief space of a half-hour treat adequately subjects as large as those with which I dealt, I may unintentionally have given cause for misunderstanding.

The "heavy emphasis," for instance, which Dr. Pond understood me to place upon the word "wrong," did not involve mere questions of scholarship or of critical opinion, but the question whether God ever gave immoral commands to men. If he had so understood my statement, he would not have adduced, as a parallel, differences of opinion about the administration of the rite of baptism. Men may differ about such things, but hardly about the spotlessness of that Goodness in which is neither variableness nor shadow of turning. For I know that Dr. Pond will not side with those among my auditors who were willing to accept certain obviously and, from the Christian point of view, grossly immoral commands attributed to God in the Old Testament. I am quite willing to be very dogmatic in pronouncing such literalism wrong.

Since Dr. Pond and I are in agreement about the fundamental proposition "that the law of growth holds in God's revelation of Himself," we differ at most only about the application of this principle to specific parts of the Old Testament. But, it may be remarked in passing, that acceptance of the principle of development in Israel's religion involves the acceptance of two correlates: that revelation is an illumination from within and not a communication from without, and that the record of revelation is a record of human experience in the endeavor to realize new truth, and not an account of objective divine commands. The development of religion means the development of religious men. The growth in morality takes place in the mind and moral nature of man, not in God's commands. (The doctrine of divine accommodation is untenable on moral grounds because it makes God a party to human sin and error.) But since the so-called commands of God in the Old Testament show all the gradations of growth from the unmoral and immoral to the high morality of the prophets, it follows that these commands are Israel's changing ideals of duty invested with divine sanctions. It is like speaking of the rising and setting of the sun when we mean that the earth turns on its axis. The divine factor is the Spirit of God in the growing passion for righteousness, not in the passing forms in which it found expression. In short, the Old Testament presents an educational, not an instructional, process.

In my addresses I made the point that before the time of Amos there was no settled conviction that God always acts in accordance with the dictates of justice and righteousness; that they ascribed to him some moral characteristics but not a moral character founded upon eternal ethical principles. Dr. Pond quotes Gen. 18:25 (which is not an interpolation) to prove the contrary. But the dialogue of Abraham with God is an excellent demonstration of my statement. What lies behind the question, "Shall not the Lord of all the earth do right?" The fear that God may "consume the righteous with the wicked," (18:23). The very assumption of the writer that God may be argued into justice by reminding him of his obligations as a judge, shows that Amos' assurance about a God whose justice is as unvarying as the law of gravity (Amos 7:7), is wanting.

But, in my opinion, the most glaring moral defect of the whole chapter has been overlooked. What about a divine justice that concerns itself only with adults, and lets uncounted numbers of innocent children share the destruction of the wicked? The writer of Gen. 18 naively attributes to God the feeling of his time, according to which children, up to a certain age, are treated as property rather than persons (Cf. Exod. 21:22; Josh. 7:24-26). No, this is not God's justice, but a reflection of the imperfect human justice of the time ascribed to God, who is not yet to them a completely moral personality. The story of the Flood carries the same implications. Both accounts share the primitive belief in group responsibility and consequent group (or national) punishment! But Jesus taught that God does not punish in this undiscriminating way, and that it showed an imperfect apprehension of God's ways to interpret public, or individual, calamities as evidences of divine punishment. (Lu. 13:4; Matt. 5:45; John 9:2, 3.)

But even the Hebrew prophets got away from this defective view of God's moral government of the world. This can be shown clearly in connection with another passage quoted by my kindly critic. In Exod. 34:6,7, also, moral characteristics are ascribed to God. But the conception of a God who is incapable of injustice or wrong by an inner necessity of his being is absent. Continuing the quotation in vs. 7, where Dr. Pond left off, we read: "Visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." Needless to say we have no allusion here to a law of heredity or hereditary diseases. It makes God declare that he imputes the sins of the fathers to the children and punishes them as if they were guilty of them. This primitive doctrine was gathered into the popular saying: "The fathers have eaten sour grapes and the children's teeth are set on edge" (Jer. 31:29, 30). That God ever attributed to himself such palpable injustice is strenuously denied by Ezekiel. To him came the "word of Jehovah," which flatly denies the old group responsibility doctrine of Exod. 34:7. The whole eighteenth chapter of Ezekiel is devoted to the subject (Cf. also Ezek. 14:12-20). The children, he says, are not punished for the sins of the fathers.

But in other respects the thirty-fourth chapter of Exodus contains a vindication of my contention. Verses 12-26 contain the earliest edition of the ten commandments (Cf. vs. 27, 28). As the text now stands, there are thirteen, so three must have been added later). With few exceptions these commands are ceremonial and consequntly non-moral. At least one of them (vs. 19) was originally unspeakably immoral, involving the sacrifice of the first-born. The later practice of redeeming, the polemic of the prophets, and the evidence of recent excavations show that the early religion of Israel regarded the sacrifice of first-born sons as a divine requirement. Jer. 7:31 shows that Jeremiah condemned as a heathen rite what contemporaries still claimed to be Jehovah's command (Cf. Micah 6:7 and Gen. 22). It is Ezekiel's mistaken acceptance of the tradition that God gave such immoral commands that leads him to declare that Jehovah gave to Israel evil, deadly and polluting laws

(20:25). It is an early instance of a clash between dogma and ethics.

Now, if failure to comply with the non-moral commands of Ex. 34 constitutes the "iniquity, transgression and sin" of vs. 7, and if these ceremonial requirements are anything else than survivals of unreason and superstition, Amos is certainly preaching a new religion and a new Jehovah in his famous fifth chapter.

To recapitulate. The conviction that God always acts or wills according to an absolute moral standard had scarcely dawned upon the Hebrew mind before the time of Amos. Like David, they never felt quite sure what he might do (II Sam. 6:9; I Sam. 26:19). Such statements as that God had commanded Shimei to curse David (II Sam. 16:10), that he sent an evil spirit between Abimelech and the men of Schechem (Jud. 9:23), that an evil spirit from God troubled Saul (I Sam. 16:14), that he commanded David to number the people and then punished him for doing it (II Sam. 24), that he requests Abraham to sacrifice his son, that he thinks it necessary to guard himself against human encroachments upon his prerogatives (Tower of Babel), that pestilence, drouth and famine and destructive wild beasts are always sent directly by him in punishment or revenge for some slight—these are proof that no adequate conception of God as a moral personality, unchangeable and constant in his purposes, controlled the religious thought of this time. It must be clear that we discover in these statements the early Israelite painting his own ethical portrait. It is he, not God, whose moral character lacks coherence, whose acts are often immoral and unjust, whose humanity has racial and geographical limits, and whose religion is still deeply pervaded by superstition. As before stated, one of the tendencies of primitive religion is to fortify existing practices with divine sanctions. It involves the assumption that God's will coincided with Israel's national customs and morality. It meant that the average Israelite at crucial points in his ethical life contemplated his own imperfect ethial ideals and naively called them God's ideals. Against this comfortable conception of God's character and demands, Amos and Hosea were the first to hurl passionate denials.

It would make this discussion too long to take up other issues raised by Dr. Pond's article. He did not get my point of view regarding Isaiah, and in regard to the meaning attached to the word "holy," I must in part disagree with him. I can only say in conclusion that I wish my article sounded as generous and friendly as his. But let me assure him that the feeling is there. If any one wishes to read a paper in which I have treated these qustions more fully, let him write for a copy of the University of California Chronicle, Vol. 13, No. 1. It may be obtained for a quarter by writing to the University of California Press. Berkeley.

R. J. CAMPBELL OF THE CITY TEMPLE AND DR. FORSYTH ON THE SAME PLATFORM.

At the recent session of the Congregational Union, in London, the Rev. R. J. Campbell, the far-famed City Temple pastor, and Principal Forsyth, a stanch defender of less liberal doctrines than those for some time promulgtaed by Mr. Campbell, came together with remarkable cordiality. In discussing a paper which dealt with the question of the historical basis of Christianity and the historical Christ Mr. Campbell dwelt on some of the things which confirmed him in his belief in the historicity of Jesus of Nazareth who, in his experience, was inseparable from the eternal Christ. He was heartily applauded from time to time and certain words which fell from his lips toward the close of his remarks drew a great volume of applause which was renewed again and again when he had taken his seat.

It was these words, which, falling on the ears of Dr. Forsyth, drew forth from him an utterance concerning Mr. Campbell and their doctrinal differences in the past which was followed by a great roar of applause, again and again renewed, and which according to a report in the British Weekly, made the very rafters reverberate. All of which is regarded as marking a great landmark in the history of English Congregationalism.

We give her a report of the two addresses, being indebted therefor to the British Congregationalist.

Why, asked Mr. Campbell, has the Christian Christ survived and absorbed into Himself all the Pagan Christs, if I may so put it? It is because Christianity has been able to proclaim

Not Only a Living Christ but a Living Jesus,

and it is the latter that has made devotion to the former possible. That is the real reason why Christianity has ever prevailed over its rivals and predecessors. It has had the Christ of faith to offer, who was not only the fulfilment of all that the best spiritual minds of antiquity had ever dreamed of, but an historical personality who was equal to the expression of an ideal in terms of a single human life.

Why in the name of all that is reasonable should Christianity be the one faith with spiritual force enough in it to overthrow the Pantheon of old Rome and establish itself on the ruins of the old cults which competed for supremacy in Western civilization in the early centuries of our era? It succeeded by one thing only, and that was the loftiness and purity of its religious ideals, coupled with the intense devotion of all the Christians to the person of their Lord, which is noted even by hostile historians. These facts do not arise out of nothing. I am sufficiently a Carlylean to affirm that it is not abstract ideas which make history, but ideas embodied in personality.

Who was the personality that communicated the original impetus to the Christian religion? Certainly not Paul, for it was there before Paul, and Paul, in his devotion to a personality, needs accounting for on other than metaphysical grounds. It did not arise out of an impersonal enthusiasm with nothing behind it but the Apostle's own imagination. It was born of something real and definite, something so strong and overpowering as to revolutionize that great man's whole being. Is there any need to argue the question? Why go behind

The Testimony of the First Christians

themselves? The personality to whom they owed their spiritual quickening, the elevation of their idea of Christ, and their invincible confidence in the spirituality of life and the final victory, was Jesus of Nazareth.

As to Paul's specific contribution to Christianity, I would like to say a word. I am more than willing to admit the substantial truth of all that Professor Drews and others who agree with him argue concerning the mystical nature of the great apostle's experience of his relationship to Christ. I was taught it myself for a good many years. It is unmistakably taught in some of Paul's finest utterances,

He is thinking of the whole drama of redemption as taking place within the heart of the Redeemer.

Many of His Sayings Are of a Mystical Order

that would be as true of an inner experience without any objective fact of which to record them as they would be if Paul had been one of the band of disciples who actually followed Jesus during His earthly ministry. Unfortunately Paul borrowed a good deal of his imagery from non-Christian sources. But to say, as Professor Drews is audacious enough to say—and Dr. Anderson would not—that he did not himself believe in Jesus as an historical person to whom to relate them, is sheer nonsense, and the fact that such an assertion could be made only goes to show to what length a preconceived theory will carry an otherwise intelligent man.

In the Synoptic Gospels there is at least a moral ideal embodied in a personality that is supposed to be not quite consistent with itself. But there are some things in which we can say that it is at least unique for its time. Majesty combined with humil- the character of Jesus which have been reevaled through all the ages in what His followers believed about Him. It has not entirely conquered the world, but that it should be admitted to be an ideal at all is an achievement impossible without a personality who died that we might live.

Lastly, let me say this, that my own experience of Jesus day by day renders me immune to all argument about his non-historicity. Jesus Christ is the central fact of my spiritual life. I worship Him, I trust my soul to Him for time and eternity. This spiritual experience of Jesus is so real that not all the theorizing in the world is going to displace Him from His pre-eminence in the hearts of those who hold fellowship with Him.

This is an argument which no serious student of history and of religion can afford to dismiss—the argument from experience of continued communion with the glorified Lord Who has lived our life on earth and won the fight which we have yet to win by faith in Him. The religious value of this experience is beyond our power to compute. Nothing can compensate for the loss of it. Without it spiritual life would be immeasurably the poorer. Nobody in his sober senses, surely, would suggest that it could be richer. We should have much to lose and nothing to gain by being deprived of it. Surely this fact alone is presumptive proof of the reliability of its historical basis.

Take away from your faith in Christ the belief that Christ has once been manifested in one transcendent human personality, and you have ruinously weakened its force The human heart does cry out for a High Priest who can be touched with the feeling of our infirmities,

Whose feet have toiled along our pathways rough,
Whose lips drawn human breath,

and I thoroughly agree with the wise saying that if we had never had such a Christ, a Christ after the flesh, we should never have known anything of the Christ of the Spirit, we should still be craving for such a Christ as the one great need of our poor struggling earthly life.

Dr. Forsyth's Remarks.

Dr. P. T. Forsyth followed. He described the subject as one of burning interest in Germany, although not stirring so much interest in this country. Our scholars were not affected by the question. Some of the young people might be, who read this, that, and the other curiosity, but the great and distinctive mass of English Christianity did not question that Jesus was an historical figure, and thereby alone destined to exercise both a cretaive and a formative influence upon history. Of course, Christ must be historical at a point if He was to be historical in the course of history. An abstract and ideal Christ, just as He could not found a Church or keep a Church alive, could not mold human history; and the Church could never have done what it had unless there had been a Christ who was creative—he pressed the word creative, which he had missed in the discussion that morning, where reference was made to God being "concerned" in human salvation. God, Christ, were not "concerned" in salvation, they were positively creative of it, and our experience must at least be the experience of a Christ who is the source within us of the new creation. That was what made it so impossible to believe the religious-historical school who tried to construct Jesus Christ out of a vague Christ gathered syncretistically out of various religions and transferred and transplanted in some unexplained way in a very crude and rudimentary form to Jesus. That view, he thought, had more danger to the belief of some than the extreme view that tried to deny the historic Jesus altogether.

But when we begin to ask questions (Dr. Forsyth proceeded) must not we talk like this: You speak very airily about a transfer, you speak about Paul having drawn from existing religious and mysticism great ideas about a dying and a rising God, or great and imposing eschatological ideas, taking these and transferring them as one would transfer a garment; that on a very lean basis of historical truth the first Christians placed a tremendous stiff and cumbrous robe of very imposing material and sweep, which was manufactured in a combined way out of the dreams that were flying in the religious atmosphere about Judea; that Christianity was loaded up with these, and we must get rid of that encumbrance before anything like the real Jesus can reach us, even if there were a real Jesus to work on.

Now I quite agree with those who say—and it illuminates the New Testament immensely for us—that there is no doubt (at least there is no doubt in my own mind) that Paul did draw that imagery from the religions that were round about him; but it was mere imagery, and he did not transfer these things to Christ as realities, but simply used these things as a language—as a calculus to convey to the world the unutterable thing that he found in the historical Jesus.

Mr. Campbell is quite right in saying that there transpires, within Paul's view, in the individual soul a microcosm of that tremendous spiritual process which in Christ went on for the whole world. But if we use these things as a language, and interpret it properly, we shall only feel more and more convinced of the tremendous, unique, unspeakable thing which took place through the historical Christ upon Paul.

You cannot go through the Pauline Epistles without seeing that the central thing in his account of his experience was nothing in the nature of a transfer, but that it was in the nature of

A Tremendous New Creation

in which the whole world became new, and all the imagery that history had to offer or nature to present to him was but a poor expression of this tremendous and unspeakable change in his soul. And that is the change that must take place in every one of us. That does, indeed, make us immune to the variations or the vagaries of historical criticism. It is experience, the experience of Christ, but the experience of not merely a sacramental Christ, not simply a Christ who becomes as other great prophets have been, a channel through which the dearmost influences pour into our souls but a mediatorial Christ, a Christ who is not

simply the vehicle of a communication, but who, in His unique act, did effect the foregone reconciliation and atonement of the whole world from its guilt to a holy God. Christ is precious to us—an historic Christ—because He is thus mediatorial and very much more than sacramental.

The Church is made by those mighty powers and truths which were bound up in the supernatural, superhistoric Jesus Christ. The question is not whether Jesus is historical but where is the line to be drawn, where is the limit of our reduction, of our critical action? Now, I venture to say that I think Mr. Campbell has struck the right note in this respect.

Brethren, you are all aware that, as between Paul and Barnabas so between Mr. Campbell and myself, amongst others, there has been, in scriptural language, sharp contention.

[At this there was some laughter, which Dr. Forsyth immediately rebuked. Gentlemen, he said, that is the wrong spirit, if you will allow me to say so.]

I desire to say, Dr. Forsyth said, that contention is at an end. So far, I am allowed to say, as the principals to that contention are concerned, it is at an end. [There was prolonged applause at this announcement. When it had subsided Dr. Forsyth proceded.]

Mr. Campbell does not believe exactly as I do, and I do not believe exactly as Mr. Campbell does, but I trust that both he and you will allow me to say ths. When I heard him say this afternoon, in the midst of that paper to which we have just listened, amid some things I should like to consider afresh and to ask him questions about which did not seem to me quite clear—in the midst of that paper two sentences fell upon my ear.. These sentences were "I worship the Lord Jesus Christ" and "I trust my sinful soul to Him forever." Gentlemen, no man can speak like that without the Spirit of God. Nay—I won't say anything so vague as that—no man can speak like that without the Holy Spirit of the Lord Jesus Christ Himself. To my mind these words—it may be that I ought to have known them before, but one cannot keep pace with all that appears in periodicals and elsewhere; but these things falling on my ears made me realize that there should be no longer an insuperable gulf between those of us who believe most passionately in the great doctrines which are fundamental to Christianity and hold them as dearly as life, and such views as Mr. Campbell has this afternoon given utterance to. That confession contains in germ everything I want. I desire to express my profound satisfaction and pleasure that Mr. Campbell should be beside us on this platform, and I add to it the hope that on subsequent ocasions, whether in this Conference or elsewhere, Mr. Campbell's spiritual insight and his luminous diction will not be lacking to us in the discussion of our various subjects.

Dr. Forsyth closed by remarking that a good deal had been said that day about theology, and sometimes the references had not been as respectful as they should be for **A Saving Belief was Inseparable from a Saving Theology,** but so long as they all held to the Head, as Mr. Campbell had expressed himself as doing, if in anything they were otherwiseminded the Lord would reveal even that unto them. If they started from the center of a new creation in Christ Jesus it was a matter of time as to the developing of their views into further and more explicit truth.

Is it not good for us to remember, Dr. Forsyth added, first, that theology has no value except as the backbone of a living and saving religion, whose first interest is not man but God? Second, that the prime thing is not what we confess; the prime thing is as to our being confessed at the long last by that same historical Jesus who will then be our Judge face to face.

A ONE DAY'S PROGRAM.

Shelton Bissell.

Very seldom, if ever, has the record of the annual meeting of the San Diego Association, held October 31, been duplicated, either in the matter of nimbleness and general versatility quite Protean in the face of an unusual range of demands made upon it; or in the matter of fearless hewing out new paths of thought and discussion, as spiritually prophetic as they were venturesome.

The Association opened in the morning in the First Church of San Diego, upon the unexciting level of miscellaneous business. It closed in the evening in the new bungalow chapel of the Mission Hills church, upon the thrilling plane of recognition and reception into the fellowship of the sister churches, of this lusty and promising newly organized body.

Rev. E. S. Hill of National City was made moderator, and throughout the day his kindly and dignified personality was a marked influence in the meeting. Rev. Stephen G. Emerson of Logan Heights, San Diego, was the efficient scribe. Reports from the churches showed normal and healthy growth, the total membership of the association being a little short of 1200 members. San Diego First takes front rank, as always, with 508 adherents, and Escondido follows with 161 on the rolls.

Real zest was injected into the morning session by the appearance before the Association of Mr. W. C. Conrad, who as a licentiate has been serving with fidelity at Alpine. At the request of this church, Mr. Conrad was examined as to his fitness for ordination. After a kindly but searching examination, the association decided that, in view of his high moral character and single-mindedness in the work, Mr. Conrad should be ordained. But his almost entire lack of education, both academic and theological, made it advisable for the following resolution to be adopted: "Resolved, That this Association proceed to the ordination of Mr. W. C. Conrad in the Christian ministry, with the condition that he place himself in the hands of a committee, who shall prescribe for him a definite course of study, and hold him to the curriculum." Mr. Conrad's full and frank recognition of his educational limitations and his eager desire to equip himself for ministerial leadership, will make the task of the commttee a pleasant one. The moderator appointed the following to supervise Mr. Conrad's studies: Revs. Stephen G. Emerson, E. E. P. Abbott, and Shelton Bissell.

The afternoon and evening sessions were held in the Mission Hills chapel, dedicated as late as July, and already filled to overflowing each Sunday. Three addresses were delivered by Revs. Thos. D. McLean of Escondido, Shelton Bissell of La Jolla, and Willard B. Thorp of San Diego, who spoke respectively upon the topics, "The Relation of the Church to Its Organized Activities—The Passing of Sectarianism,—The Humor of Jesus." By far the most noteworthy of these, was the last named. Audacious, almost sacrilegious as its title seems, Mr. Thorp carried his breathless audience with him to an emphatic verdict of approval by his masterly marshalling of scriptural evidence and his fascinating manner of presentation. More than a score of notable quotations from the lips of Jesus were cited, as pregnant illustrations of the satire, irony, hyperbole and

wit of the Master. The contention of the speaker that no man is absolutely normal who lacks the saving grace of humor, prefacing the axiom that Jesus was the most normal man that ever lived, provided an impregnable premise from which to take up his line of argument. It is no reflection upon Mr. Thorp's keenness of scriptural insight to say that the force of his proposition gained immeasurably through the charming and happy way in which it was presented. It cannot be gainsaid that from a didactic standpoint Jesus has suffered because of the predilections of the commentators who have seen in his phrases and "bonmots" only the most serious, if not ponderous of exhortations. There should be an instant and insistent demand that Mr. Thorp publish this most valuable contribution to the literature of New Testament expository wrtiings.

The pleasing task of examining the records of the newly organized Mission Hills church, and acting thereon, resulted in the heartiest kind of welcome to this latest born of the sisterhood. Under the cultured, warm-hearted and spiritually minded leadership of Rev. John Doane, formerly of Greeley, Col., this newly launched enetrprise of Congregationalism starts auspiciously with a membership of 68, in the midst of a community so new that five years ago all was sage bush and cactus where now is a teeming residential community, with trolleys, electric lights and all marks of a bustling and growing city life.

The evening service was a more formal one, in recognition of this church and its minister. Rev. Ralph B. Larkin, the Missionary Superintendent for the Conference, preached impressively and searchingly upon the theme, "The Way of Jesus." Words of congratulation were spoken very felicitously by Mr. Geo. W. Marston and Rev. Mr. Thorp of the First church, who have been foremost in promoting the Mission Hills church. Both speakers witnessed to the spirit of joy and renewed life which has come to the First church in giving of itself—money, time, energy and members—to bring to life this daughter organization.

For the ministerial union of the city Rev. W. H. Geistweit, D.D., of the Baptist church, spoke words of congratulation and encouragement, and the session was brought to a close most fittingly by the pastor, Mr. Doane, who feelingly voiced the thanks of the church for this manifestation of community good-will.

In conclusion it is well to call the attention of the readers of The Pacific to this fact—that whereas only one month ago it was doubtful whether Mission Hills could organize with more than 35, the roll of actual charter members reaches nearly twice that number. Starting with 68 members, under vigorous and highly trained leadership, in a section of San Diego, growing like a miracle with an incoming tide of the finest sort of people, it will pay to keep one's eyes upon this church, and mark well her rapid strides toward self-support and wide influence.

NOTES AND PERSONALS.

The Congregational Ministers' Wives Club has its next meeting with the Pilgrim Church, Oakland, on Thursday, November 16th. Social hour at 11. Luncheon at noon. Program to follow. Wives of all Congregational ministers are invited to attend. The plates are to be 25c each.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity, the address will be by the Rev. Mr. Bissell of San Lorenzo on "The Analogy of Childhood." The following Monday the address will be by the Rev. W. R. Bair, who returned recently from a two months' trip East where he had many interesting experiences. The trip in the South led him over considerable of the country through which he had marched and fought as a soldier in the civil war. The address last Monday by the Rev. Dr. Nutting on "Desirable Citizens" we have asked for publication in The Pacific and hope to give it next week.

Among the Churches.

CALIFORNIA.

Oakland, Fruitvale Avenue.—Six new members were received last Sunday, three of them on confession.

San Rafael.—Sunday, Nov. 5th, five united with the church. Four babies were presented to the Lord in baptism.

San Lorenzo.—A beautiful window has been placed in the chancel of the church by Mrs. Crane as a memorial to Mr. Crane, who passed into the other life recently.

San Francisco, First.—Five persons were voted membership just before the recent communion. One was welcomed into fellowship last Sunday. Others will be welcomed in January.

Berkeley, North.—One person came into the fellowship of the church last Sunday by letter. Others whose names had been voted on were not able to be present and will be received into fellowship later.

Berkeley, First.—Beginning on Wednesday evening, the 15th of this month Prof. W. F. Bade will give a series of Bible Studies in the Prophets at the mid-week service. Last Sunday 19 persons were welcomed into church fellowship, two on profession of faith.

Alameda, First.—A special free-will offering for home missions, amounting to $59, was made at a recent social. Since the coming of Mr. Mears from Reno to Alameda this church has had the attendance of a large number of Reno people who have been visiting in the Bay cities or hereabouts on business trips from time to time.

Loomis.—This church, for the first time in its history, is holding evening services. They are well attended and are proving a source of real help. The congregations are made up largely of those who have not attended the regular morning services. Recently three new members have been received, two by letter and one on reconfession of faith.

Ontario.—The last number of The Pacific referred to the Ontario church as having just let the contract for a new structure at a cost of $11,000 dollars. That is only partly correct. We are planning to erect and the ground is already broken for a new church, to cost not less than $40,000 and perhaps something more. The greater part of this is already raised, leaving only what can be covered by our old building. We have chosen a new site more central and farther north on Euclid avenue. The people are united and enthusiastic over the prospect of at least securing a beautiful commodious and well equipped church, which they have long greatly needed. The style will be English Gothic with a solid Norman tower in front. The Rev. Dr. J. F. Loba is pastor at Ontario.

Lodi.—Sunday, November 5, was a bright beautiful autumn day, and a large congregation assemble at the Congregational church for the regular bi-monthly communion service. At this service two infants were dedicated to the Lord by baptism, making 22 infant baptisms during the pastorate of the Rev. F. M. Washburn, whose recent resignation takes effect December 31. During the same pastorate there have been 51 adult or believer's baptisms; and there have been added to the church 211 members, the church having just 100 when the present pastor took up the work six years and two months ago. During his pastorate the present large meeting-house was erected, and the Lodi Congregational Church raised to its present important position in the conference and the denomination. At the service last Sunday 7 were added to the church—six by letter and one on confession. During the pastorate herein mentioned 75 have been dismissed by death, letter and otherwise, thus indicating changes quite common to our churches.

FRUITVALE DEDICATION.

The Fruitvale Avenue Church of Oakland dedicates its new house of worship on Thursday evening, November 16th, at the 8:00 o'clock service. Rev. Chas. F. Aked, D.D., is to give the dedicatory sermon, and other parts of great interest will be taken by other ministers and by the choir of the 1st Congregational Church, Oakland. We invite any friends who are interested from any of the churches around the Bay to attend this service.

BURTON M. PALMER, Pastor.

THE ANNUAL MEETING AT SAN JOSE.

Church Saddened by Resignation of the Pastor.

The Annual Meeting of the church was held on Tuesday, October 31st. Deacon C. W. Cutler was chosen Moderator for the business session of the afternoon, and toastmaster for the informal program of the evening, which followed the supper served at six-thirty by the ladies of the church. Reports of all branches of the church work were encouraging. A budget covering all current expense for the coming year had been adopted, and pledges for the full amount named in the budget are already in the hands of the treasurer. Reports from the Endeavor Societies, Senior and Intermediate, given by the young people, showed growth, activity and consecration. The report of the Kingdom Extension Society showed a nearer approach to the mission-apportionment for this church than ever before. Letters just received from our medical missionary, Dr. Susan Tallmon of Liu Ching, in the midst of the present war crisis, were cheerful and courageous.

The report of the pastor brought great surprise and sorrow, for, in giving it, Dr. Patchell tendered his resignation. He assured his people that nothing in their relation to him or to his work had caused this action. He had hoped that the months of absence and rest would make it possible for him to return to his desolated home, and continue, effectively, the work as pastor and preacher that he has been doing the past eight years; but he finds it impossible. The boys have been entered in St. Matthew's school, and Mr. Patchell plans to go to New England. The text of the communication was most intimate and tender; and the reply, made by Mr. E. R. Shaw, voiced the love and appreciation, the loyalty and the grief of the parish. A committee of all the officers of the church was appointed to report upon the resignation on Sunday, November 12th.

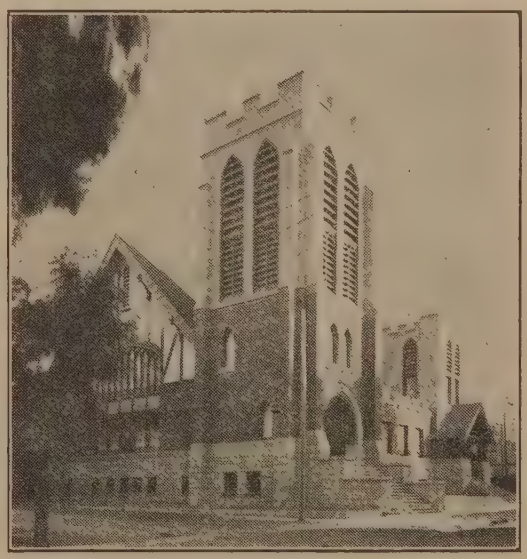
Following so sad a session in the afternoon, it seemed almost impossible to gather about the banquet table with any semblance of cheer, yet so strong was the loyalty, so full and true the love that made the atmosphere of the place and the hour, that over two hundred people sat down to supper, with self so left out of sight, that the addresses which followed were, so brave, loving and unselfish, that when Mr. Patchell rose as the last speaker, his words gave the intimate message—the message of the Master as well as his own, from which there could be no appeal; a message whose clear vision, for us and for himself, expressing absolute love and loyalty to one another and to the Master, left in every heart the supreme desire to be a people faithful to the will of God and the service of man.

In closing Mr. Patchell said that really there was no parting; that so much of him has gone into his people and so much of them has entered into him, that the words of the Master are ours. "I go, but I come again." One life in the love of Christ, one work in His service, one Harvest Home when the work is done. And because of all that has been given to this people of the pastor, and of the Master through him, the people, though desolated, are serene and quiet and confident, and the close of this church year leaves them nearer the Mount of Vision than ever before in its history.

A NOTEWORTHY ACHIEVEMENT IN SOUTHERN CALIFORNIA.

The Dedication of a Thirty-five Thousand Dollar Church Building at Corona.

Congregationalism in Southern California is in the midst of an era of church building. Not only are new organizations securing their first buildings but a remarkably large number of older churches have outgrown their



structures and have been compelled to build larger.

The most recently completed of these is the new building at Corona. The dedication service was held on October 15th. It was a day of great rejoicing. The edifice is a splendid monument to the devotion of the pastor and people of this substantial church. The architectural result is very satisfying, the construction is solid and permanent,

the finish and workmanship are of high order. It is an "honest" building, built for the future, and easily first among all the structures of any kind in the city. The total cost, including furnishings and accessories, is $35,000. The auditorium, with its ample balcony, is spacious and attractive. The soft tones of the interior finishing are restful and inviting. A memorial window is the gift of the Misses Anna and Stella Platt, stanch members and supporters of the church. The basement is large and unusually well adapted to a wide range of church activities, containing gymnasium, shower baths, dining hall and a model kitchen.

To build such a church has been for this people a noteworthy achievement. It was possible only through such sacrifice. It is convincing testimony to the loyalty of the membership and others of the congregation to the work being carried forward under the lead of the pastor, Rev. Chester Ferris. Building upon the foundation so well laid by his predecessor, Rev. W. N. Burr, Mr. Ferris has led the people on from strength to strength until now, worshipping and serving in their new edifice, they look forward to splendid years of history in behalf of the Kingdom.

Three services were held during the day of dedication, the sermon being preached by Rev. D. F. Fox, D.D., of the First Church, Pasadena. Dr. Fox rendered service of great value through the day by his inspiring addresses, not only securing $9,300 additional toward meeting outstanding obligations, but cheering and stimulating the hearts of the people whose sacrifice had made possible the result.

A RED-LETTER DAY AT CROCKETT.

Sunday, October 29th, marked a red-letter day in the history of the Crockett Church, when twenty-one persons, all adults except one, were received into the fellowship of the church, sixteen being upon confession of faith, six of whom received baptism, some of them later in the service partaking of the Lord's Supper for the first time. Special music was rendered by the Ladies' Quartet. The services were very impressive and many were overcome by the depth of their emotions. Among those received into membership were some who were formerly Roman Catholic, Episcopal, Lutheran, Methodist, Presbyterian and Baptist. Others are expected to unite with the church at the next communion.

The attendance upon church services has doubled and the Sunday-school attendance has increased from sixty to eighty. The Sunday-school is being graded and three new teachers have been added to its force of workers. Three of the classes now have club organizations.

The church was for a time yoked with the local Presbyterian Church and then with the Port Costa Church, but is now carrying on its work independently. The salary has been increased to $900 and parsonage. A basement with a social parlor and Sunday-school room equaling in size the audience room above, has just been completed in the church bulding, with all bills paid. New pews are in the near future to be purchased. Our communicants are delighted with the new communion service purchased by the Ladies' Aid Society. The spirit of evangelism is being awakened and the spirituality of the church is being deepened. There is much rejoicing, and the outlook is hopeful. The Rev. E. O. Chapel is pastor, having taken up the work about three months ago.

SANTA CRUZ TO SACRAMENTO.

We quote from resolutions passed by the First Congregational Church of Santa Cruz on the 20th of October:

"Whereas, For the past two weeks, we, the members of the First Congregational Church of Santa Cruz, have been privileged to have with us the Rev. A. B. Patten, pastor of the First Congregational Church of Sacramento; and,

"Whereas, The life and teachings of the Master as they pertain to our every day life have been so clearly portrayed in the clean cut, forceful words of Mr. Patten that we have been inspired with higher ideals of our duty to God and to our fellow man; therefore, be it

"Resolved, That the sincere thanks of the First Congregational Church of Santa Cruz be and are hereby tendered to Rev. A. B. Patten for his earnest and helpful ministration among us, trusting that health, strength and many days be given him in his loyal service for the uplift of humanity.

"Resolved, That our thanks be extended to our sister church at Sacramento for the privilege of sharing some of the good things which its pastor has to give."

WASHINGTON.

Seattle.—Rev. Dr. Sydney Strong, pastor of Queen Anne Congregational Church, has gone East, delegated to an important mission by Mayor Dilling. He goes to Kansas City to investigate the operations of the Public Welfare Commission, which has charge of the city farm and workhouse. The mayor wishes to secure information in furtherance of his recommendation that such an institution be established in Seattle.

Seattle.—Congregational ministers and laymen entertained at lunch last Saturday President Davis of Chicago Theological Seminary, who was in Seattle on invitation of the University of Washington to give an address at the services in celebration of the semi-centennial of the University. Dr. Davis' subject at the anniversary was: "The University a Field and a Force in Religious Thought and Action."

THE GROWTH OF THE LAST TEN YEARS OF CONGREGATIONALISM IN WASHINGTON.

From the Report of Superintendent Scudder.

Forty-five years ago the first Congregational church in Washington was organized at Walla Walla. Plymouth Church, Seattle, followed in 1869. Since that time the year book shows the following increase by decades:

1870-1880	11 churches organized
1880-1890	32 churches organized
1890-1900	63 churches organized
1900-1910	78 churches organized

The actual number for the last decade, however, was over 100, the year book only recording those that had been recognized by council. The enrollment now number 210 churches as over against 120 ten years ago.

Increase in Membership and Benevolences.

The following table, also taken from the year book, will bring to view some of the progress made:

	1900	1910
Church membership	6,167	12,469
Gain for year	829	2,113

Deducting losses, net gain	188	1,041
Total benevolences	$ 9,337	$ 83,420
Home missions	1,680	25,777
Home expenses	63,405	198,786

These figures show a growth of from 100 per cent to 1200 per cent, while increase in church expenses is three times the old figure; in benevolences they have leaped to nine and twelve times what they gave ten years ago.

Washington churches led the nation in Home Missionary giving last year, raising a per capita amount of $2.10 each. While the average for the nation was 50 cents.

Self-supporting churches have increased in number from 10 to 70.

Nearly one-half of the new churches have been organized in our great civic centers and in county seat towns, adding a sturdy strength to our development.

The crowning achievement was in assuming self-support as a state with an obligation per member twice as great as that shouldered by any other of the self-supporting states. This effort has knit closely the state fellowship, and awakened a sense of independence, confidence and courage that will be a great factor in the progress of the next ten years. Washington already stands Congregationally among the first ten states in the Union. Four states only exceed her in the extent of her Home Missionary work and two only last year raised a larger sum for its prosecution. A sense of her unique position and responsibility, as one of the greatest maritime states—a national gateway to the teeming populations and possibilities of the Pacific—is fast laying hold of our churches. They are coveting and developing the strength that can joyously bear big burdens for their Christ and for the world He would save.

OREGON LETTER.

By George H. Himes.

At a dinner held in the Young Woman's Christian Association rooms last Friday evening a goodly number of the members of the Anti-Saloon League bade farewell to Rev. J. R. Knodell, who has rendered most efficient service during the past four years, but recently tendered his resignation, and gave a cordial welcome to Mr. J. Frank Burke, the new superintendent. This work is not new to Mr. Burke, as he has been at the head of the Anti-Saloon forces in New Jersey for the past six years, and for four years prior to that time acted as counsel to the League in Illinois, as he is a lawyer by profession. From Mr. Burke's point of view one of the most important things to accomplish is the securing of national legislation in the direction of preventing the shipping of liquor into dry territory as can be done now under the provisions of the Interstate Commerce law.

Notwithstanding the defeat of the temperance forces in Oregon at the last State election, there does not seem to be any lack of determination on the part of the friends of the Anti-Saloon League movement to renew the fight and keep on renewing it until the victory is won, as it surely will be in time.

The words of sincere regret spoken over the resignation of Mr. Knodell were many, all testifying to his faithfulness to every duty. As a slight token of appreciation he was presented with a huge Dutch stein!—but instead of being full of beer, it contained $180 in silver. In response to the action of the League in presenting such an odd moneyholder, Mr. Knodell said that he would regard the act as an appreciation of his desire to change every "stein in Oregon from wreckers of homes into saving banks to contain the family funds."

At the communion service in the First Church five new members were added to the roll.

Portland, Nov. 5, 1911.

A FEW WORDS TO OUR SUBSCRIBERS.

The date on the label on which your name is printed each week shows the time to which the subscription is paid. Some do not understand it for the reason perhaps that figures are abbreviated. We explain, taking an example:

If, for instance, the date is "9 Dec.'10," it means that the subscription is paid to the 9th day of December, 1910, and that as early as possible after that date the receipt of $1.50 will be welcomed.

Please look at your label and send in without the sending of a statement. That gives the editor and manager more time to devote to the paper.

Sometimes the figures get so filled up that it is impossible to read them. We hope to have the type cleaned and all made plain next week.

THE EVANGELISTIC SERVICES IN THE PICO HEIGHTS CONGREGATIONAL CHURCH OF LOS ANGELES.

The special services held in this church, beginning October 22nd and closing on Wednesday evening, November 2nd, resulted in the quickening of the spiritual life of the church and many valuable accessions to her membership.

Rev. J. B. Orr, pastor of the First Congregational Church of Santa Cruz, ably conducted the "Mission," and greatly endeared himself to all by his earnest and eloquent presentation of the blessed evangel of God's love.

The charming personality and Christlike spirit manifested throughout the splendid discourses impressed one with the fact that the speaker was disclosing to his hearers those truths that had been wrought out in his own life and Christian experience.

His sermons on "The Breath of God" and "The Transfiguration" were masterpieces of pulpit, oratory and power—leaving a lasting impression upon the minds of all who heard these soul-thrilling messages.

On Friday morning the rare privilege was accorded him to speak before 600 students of the Intermediate High School of Pico Heights, on the subject, "Mt. Shasta and Education." Preceding the address the Christian principal of the school arranged to have a chorus of young people sing a beautiful selection, "The Lord is My Shepherd." The atmosphere was truly Christian and this large company of young people listened with rapt attention to the eloquent words of the speaker as he plead with them to lay deep foundations in the work of character building.

Mr. Orr is a deep student of psychology and has the happy faculty of presenting the old truths of the Gospel in a new way. His sermons are helpful, and he treats themes that people are thinking about. Some evangelists leave the church weaker than they found it, while this man of God, with his heartening messages of hope and cheer engenders a love for the Master and creates an enthusiasm for Christian service that cannot die with the passing of the evangelist and the closing of the special services.

Rev. J. B. Orr begins a similar service with the church in Sascramento on next Sunday.

The prayers of the Pico Heights Church will follow him to the capital city and we bespeak for him a hearty welcome and a sympathetic co-operation on the part of the Church.

J. M. SCHAEFLE.

Los Angeles, Oct. 31.

UTAH ASSOCIATION.

The Thirtieth Annual Meeting was held with the Park City Church, October 26-28th. Rev. F. G. Brainerd of Ogden was re-elected Moderator, and Rev. Elmer I. Goshen, chairman of Home Mission Committee. The various reports, specially that of Rev. S. H. Goodwin, superintendent of Education and Home Mission Churches, showed Congregationalism in Utah to be in a healthy, flourishing condition. Two large popular meetings were held at which addresses were made by Rev. Theodore Clifton, Western Field Secretary of the Education Society; Rev. S. H. Goodwin, superintendent for Utah; Mr. Jack Gilroy, the talented Scotch singer, to whom the people of the Park City Congregational Church are deeply indebted for his many favors, as well as Mrs. Mary Tracey and Miss Jane Nimmo, furnished excellent musical programs for the public meetings, which were largely attended. Rev. Theodore Clifton's visit to Utah and his address at Vernal, Ogden, Salt Lake City, Provo and Park City, have made good and lasting impressions on the people.

The subjects introduced and discussed were "The Propaganda of the Christian Religion and Its Methods," by Rev. W. M. Morrison; "Our Heritage and Its Obligation," Rev. G. Longnecker; "The Church and Its Mission," Mr. L. H. Page; "Essential Things," Rev. P. Simpkin. It was voted to hold the 1912 meeting with the church at Provo, beginning September 16, 1912.

The Home.

O friend of mine, whom I shall see no more,
How little have the white sails borne to sea!
All that love wrought still lingers here with me,
Still, still we stand together by the shore.

Men say of travellers, "They are far away";
And of the dead they say, "Their souls are gone:"
Yet now I know we keep the soul alone.
Bodies may travel, die—the spirits stay.

Now hath God blessed me as the blind are blest,
Who, losing sight, have lost one sense alone;
For all the powers of my soul are grown.
The vision vanished, memory keeps the rest.

And I have but to hark to hear thy song;
Be still to feel thy presence, cheer and grace,
And in my dreams I see thy shining face,
Angel of God, to bid me still "Be strong!"

CHARACTER.

"I wonder why God ever made me. I'm sure I don't know what was the use of making me," cries one of the characters in George Macdonald's writings. "He hasn't made you yet," another character replies; "he hasn't done with you yet. He is making you now."

Here is a suggestion of two mighty facts—first, that character is never determined until it is completed, and second, the time to stop hoping and trying is when death puts an end to this life. None of us are finished products. So long as there is a single day, or even a single hour of life left, vast possibilities and opportunities are given us for character building. The thief on the cross, in the very last moments of life, had his destiny changed, his character revolutionized. Thank God for this bright spot on the darkest page of history. God can do this for any one of us. He did it once and he can do it a million times more if men will put themselves in a right condition for it. Man determines his own character and chooses his own destiny —"Ye will not come unto me that ye might be saved."

UNDUE "SENSITIVENESS."

"Undue sensitiveness," says a man who knows and loves young people, "is a fault common to the youth of both sexes, but which especially victimizes girls and young women. This is so because, while the boy sedulously endeavors to repress his emotions, a girl rather glories in expressing hers. But if the girl who half proudly reiterates, 'I am so sensitive!' could only realize that she not only is strengthening the deprecated condition every time she makes such a remark, but also is informing the thoughtful listener that she is deeply self-centered if not deeply selfish, she speedily would change her tune."

Though this may seem like hard doctrine, knowledge of the facts proves it quite reasonable, and the habit of undue sensitiveness to enivironment, to conditions, to the ways and thoughts of other people, cannot be too strongly deplored. Many a beautiful day, many a fine friendship has been ruined by this quality of false sensitiveness that bears such sad and frequent fruit of hurt feelings, misunderstandings, quarrels, tragedies, failures.

Not one of us but has her weak point, her "sensitive spot" somewhere; and not one of us, too, but—usually, we will hope, without intention—from time to time hurts some one else's "spot," thrusts "hard, well meaning hands" among "the heart strings of a friend." But with every one of us, also rests the choice of becoming "sensitive to a fault" on some purely personal matter of spiritual, mental or physical defection, or of making such defection a ladder upon which to climb to enviable heights of calm patience and control.

"Yes, I'm fond of Alice, but I don't see much of her because she's so sensitive. She's always getting hurt or angry over something, and oftentimes nobody has any idea what the trouble is. She keeps everybody stirred up and nervous when she's around. So, though I like her better than most girls, I've given up trying to be her intimate friend."

We often hear such speeches uttered without any unkind or personal animus. Other people may even make them about us. Be warned sisters, big and little, and don't let the sensitive notion make a slave of you. Sensitiveness is too often merely a synonym for selfish impatience and nervous irritation. It has devasted more otherwise fine characters than many a more spectacular fault. And it does make one so miserably, so pitifully unhappy!—Ethel Colson.

God the first garden made, and the first city Cain.
—Crowley.

Things without remedy
Should be without regard; what' sdone is done.
—Shakspeare..

Our Young People

GRANDMOTHER'S DOLL.

Kitty had spent the summer with her grandmother. There she had found many pleasant occupations for sunny days. She had a swing under the crab-apple trees, and a croquet set on the lawn. There was the beach, too, where one might hunt for shells and smooth, white pebbles like peppermnt drops, or dig caves in the sand. All these things she enjoyed with the little girl who lived next door.

But the rainy days were the best. Then her grandmother went to the attic and brought down to the sitting-room a queer old box. It was covered with carpet and lined with figured wall-paper, and it contained an old-fashioned doll. The doll was much older than Kitty. Great-grandmother had made it for grandmother when she was a little girl. Grandmother had played with it, and Kitty's own mother; it had had countless heads, but the body was the same greatgrandmother had made.

The head, when Kitty played with the doll, was painted china, the hair glossy black, the cheeks and lips read, and the eyes blue. So the Snow White of Grimm's "Fairy Tales" must have looked, Kitty thought; but the doll's name was Fanny Grey.

Fanny's dresses, too, were in the box,—a blue polonaise, a white muslin with a tiny pink spray, a wrapper of green and white stripe, a ruffled apron, and a real silk green and black plaid. Her underclothes were yellow with age, but they were made of linen and trimmed with a little crocheted lace. Grandmother had made them when she was not much older than Kitty.

Little girls learned to sew early in my day," she said. As Kitty played with Fanny, she liked to hear her grandmother and her mother talk. They told her that the silk was made from a piece of one of grandmother's wedding-dresses. Aunt Helen had worn the pink and white, and "Was it on my tenth or eleventh birthday you gave me Fanny dressed in the blue polonaise?" her mother would ask, and her grandmother would reply: "You were ten then. When you were eleven, Fanny had her last head."

It was all very interesting, the old-fashioned doll, its old-fashioned clothes and the stories. So Kitty welcomed rain, for she was allowed to play with Fanny only on a rainy day.

Now summer was over, and Kitty was in her city home. She had come home with a notion in her curly little head that she straightway proceded to carry out. She found in the storeroom a box, not one upholstered in carpet, but one of card-board, in which a suit of her father's had come home from the cleaner's. Then she went to her room for her own doll Lucile.

Lucile had come from Paris a year ago. She had real hair, and eyes that would open and shut, and she was the joy of Kitty's heart. Lucile had been left behind in the city that summer, asleep in her little white bed. Now Kitty took her up, dressed her, gave her a kiss, and put her firmly in the box. She put in, too, Lucile's dresses, her velvet coat and hood trimmed with fur, her waterproof, the little umbrella—all her wardrobe.

Kitty's mother was occupied with unpacking and did not notice what her little daughter was doing except that she seemed busy and happy. But the next morning Kitty was neither. She was idle and listless.

"What ails my pet?" her mother asked her several times in the course of the forenoon.

"I don't know what to play," was always Kitty's answer.

Then her mother would suggest some game which served to amuse the child only a little time.

Her father noticed, too, that noon that Kitty was dull. She wastn't her talkative self, and she didn't eat her pudding was chocolate blancmange and whipped cream.

"What is the matter with Bright-eyes?" he questioned.

"She has been dull all the morning," answered her mother. "I think she misses the freedom of the country."

"We must send her back to grandma's." He was joying: he was too glad to have his little girl with him to let her go away again so soon.

But Kitty did not know that. "I miss Lucile," she hastened to say.

"Lucile? What has happened to Lucile?" her father asked.

Kitty looked unhappy but said nothing.

"I remember now that she hasn't played with her doll all day," her mother said. "Is she broken, baby?"

"I put her away in the attic for my grandchildren to play with," Kitty said faintly.

Then her father began to laugh and Kitty began to cry. She didn't like to be made fun of, and she did want Lucile.

"Don't tease her, Harry," said the mother, and she took Kitty in her arms and tried to comfort her. "There, there, dear. Shall mother get Lucile?"

Kitty shook her head. "I want her, but I might break her, and what would my grandchildren do when it rained?"

"Well," said her father, speaking soberly now, "your grandchildren must not be neglected. That would never do. I'll think it over."

When he came home that night, he brought a great doll. It had a little card pinned on its dress. "For Kitty," it read, "not Kitty's grandchildren."

Kitty looked the new doll all over; it was pretty, but she said:—

"I believe, if you don't mind, papa, I'll give this doll to my grandchildren and take back Lucile. You see I am used to Lucile."—J. Golay in Christian Register.

BY THE SEA.

Oh, hey for the lure of the long, white road
That follows the windy sea,
When you cast off strife and the cares of life,
And you and the gulls are free.

Away from the din of the dusty streets,
And out of the droning town,
Ever you fare in the salt sea air
By the sand dunes white and brown.

Plunge in the swirl of the crashing surf
With the gray-flecked blue above,
And shout while you may at the sting of the spray
For laughter and life and love.

Home in the cool of the fragrant dusk,
To the shack on the wave-lashed shore,
To dream in the haze of the driftwood blaze,
To the beat of the breaker's roar.

—Marjorie Driscoll in Ainslees.

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THE ONLY WAY.

Jimmy is an awful boy,
He's full of sinful tricks;
I really don't know what to do
His moral self to fix.

I've had his adenoids cut out,
His tonsils are gone, too,
His 'pendix veriform's removed—
Now what else can I do?

I've tried a dozen breakfast foods,
But, sad as it may be,
They do not work—I'll have to do
What father did to me.

—Milwaukee News.

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